

made. The cakes are called <sup>c</sup> dirge-loaf.<sup>5</sup> Even in the remote Island of St. Kilda it was customary on All Saints<sup>3</sup> Day to bake a large cake in the form of a triangle, furrowed round ; the cake must be all eaten that night<sup>2</sup>

Feast of The same mode of celebrating All Souls' Day has been

MI Souls transported by Catholicism to the New World and imparted

among the <sup>i</sup> <sup>J</sup> <sup>^</sup> indians of to the aborigines of that continent inus in Larcni, a Ecuador. <sup>provinc</sup> of Ecuador, the Indians prepare foods of various sorts against All Souls' Day, and when the day has come they take some of the provisions to the church and there deposit them on tables set out for the purpose. These good things are the perquisite of the priest, who celebrates mass for the dead. After the service the Indians repair to the cemetery, where with burning candles and pots of holy water they prostrate themselves before the tombs of their relations, while the priest or the sacristan recites prayers for the souls of the departed. In the evening the Indians return to their houses. A table with four lights on it is spread with food and drink, especially with such things as the dead loved in their life. The door is left open all night, no doubt to let the spirits of the dead enter, and the family sits up, keeping the invisible guests company through the long hours of darkness. From seven o'clock and onwards troops of children traverse the village and its neighbourhood. They go from house to house ringing a bell and crying, " We are angels, we descend from the sky, we ask for bread." The people go to their doors and beg the children to recite a

*Pater Noster* or an *Ave Maria* for the dead  
 whom they  
 name. When the prayer has been duly said,  
 they give the  
 children a little of the food from the table.  
 All night long  
 this goes on, band succeeding band of  
 children. At five  
 o'clock in the morning the family consumes  
 the remainder  
 of the food of the souls.<sup>3</sup> Here the children  
 going from door  
 to door during the night of All Souls appear  
 to personate  
 the souls of the dead who are also abroad at  
 that time;  
 hence to give bread to the children is the  
 same thing as to

<sup>1</sup> T. F. Thiselton Dyer, *British* don, 1808-1814),  
 iii. 666.

*Popular Customs*, p. 410. <sup>3</sup> Dr. Kivet, "Le Christianisme et

<sup>2</sup> M. Martin, "Description of the les Indiens de la  
 Republique de

Western Islands of Scotland," in John P<sup>^</sup>quateur,"

*L'Antropologu*, xvii.  
 Pinkerton's *Voyages and Travels* (Lon- (1906) pp. 93 sq.